

THE FRONTIER GUARDIAN.

BY ORSON HYDE.

KANESVILLE, IOWA, WEDNESDAY MORNING, MAY 29, 1850.

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The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY
ORSON HYDE, EDITOR AND PROPRIETOR.

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A Glance at the World.

Our native planet has completed another revolution. The days, hours, and moments of another year have fled to mingle with those before the flood. Events of varied and deep importance have transpired, and stamped their impress upon the historic page of 1849. Numbers who entered upon the fleeting moments of the year past, filled with life and buoyant with hope and bright expectation, now sleep in death, whilst thousands of eager intelligences have taken up their abode in the flesh, and commenced their earthly education. During the last twelve months, the destroyer has laid many low. Many who would not have God reign over them, nor accept his salvation, have fallen victims to the overflowing sickness. The saints have hardly escaped. The Lord has begun to thrash the nations. His consuming judgments are abroad in the earth. He strikes terror to the hearts of kings. The high and mighty have fallen. The proud are confounded. The poor and humble rejoice in the Holy One of Israel.

One idea presents itself above all others. By the unerring force of the law of gravitation, precisely as one scale of the balance rises the other proportionably falls. Just so is it in respect of the two principles or powers that are striving for mastery in the world.

The light of the living principle of divine revelation is piercing the dark places, and making war with all unrighteousness; and measurably as it is established and prevails on the earth, does the darkness, disunion, and confusion of the abettors of "no revelation" become manifest. The union, success, and prosperity of the saints gauge the rottenness and instability of all systems which are the offsprings of the wisdom of men.

Hundreds of honest hearts, anxiously waiting for the consolation of Israel, have wandered from sect to sect, and from party to party in search of truth, but have been unable to find it. All human institutions are alike destitute of divine authority. All exhibit unmistakable symptoms of general debility. In all are found the seeds of decay and elements of corruption; none being taught of God. One man's opinion, or system, is as good as another's. None reach within the veil. Their duration and influence are bounded by natural life and death. All act for this life, none for eternity. Their priesthood is of man, and perishes with him. Their authority vanishes at the grave, consequently it will never be recognized beyond it. Man invests man with a little brief authority and station here, but all measures and proceedings are executed in view and fear of death. The most powerful preachers are those who can preach death the most effectually and awfully—who can array and represent the terrors of terrors in robes of dreadful majesty. To convert men, they "shake them over hell," which is the second death.

Well might one of old say, "Life and immortality are brought to light by the gospel." A servant of God, a priest of the royal order of Melchizedec, does not preach death. With his death is swallowed up in victory. "I am come that they might have life, and have it more abundantly." Such a priesthood exists not for a day, but is the "power of endless life." The great differences between true and false priesthoods appear to be in point of duration. The true and righteous priesthood is "without beginning of days or end of life," consequently, its only message is life, eternal life. It acts for eternity. Its power extends "beyond this visible diurnal sphere." Its authority is acknowledged and received in the councils of Heaven. "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Such a power knows no death, and therefore makes no provision for any. Death is the

non-acceptance of eternal life, the absence of the vital principle. A false priesthood does not and dare not assert its immortality, because it has none; and it cannot promisingly hold forth eternal life to its votaries, for it is mutable itself. All its acts, laws, and ordinances die at its death, and are known no more for ever. Repentance to such a priesthood is a repentance to be repented of. Proselytes to such a system, are twofold more the children of hell than they were before.

Turn which way we will, all uninspired systems are very unsatisfactory. Catholicism cramps and trammels the mind of man beyond endurance. Multitudes are disgusted with episcopacy, in consequence of the pride, greediness, and overbearing of the clergy, and the obvious anomalies of its constitution and working. The remaining numberless sects shine little brighter. The Scottish poet drew his bow at a good venture:

"This gowd makes sogers fight the fiercer,
Without it, preaching would be scarcer."

Methidical sanctity, with all the assistance of black coats, white cravats, gracious heaven-ward looks, and countenances screwed to the extreme point of hypocrisy, veils not the "black corruption of a putrid heart." A fierce, hot, and bitter contention has been carried on of late amongst the followers of John Wesley. An agitation involving one or all parties in guilt. The case appears to be like this:—Some of considerable talent and standing in that society, having entertained divers misgivings in respect of the infallibility of its governing officers or conference, imagining not that they loved the flock less, but the flock more, take upon them to criticise the proceedings of that venerable body. The conference gets into "pretty considerable fix," from which it endeavors to extricate itself by disfellowshipping the obnoxious parties. The agitators meet with such sympathy from the common people, who contribute, but spend not, whilst conference has a difficult task to convince a mis-trustful public, that it has confounded ecclesiastical jurisprudence with individual liberty.

Honest hearts are not altogether content to sit down by the cant and hypocrisy of the priesthood. When they are tested by one sect, they fly to another, "out of the frying pan into the fire" often. We hear them exclaim, "I was brought up a Methodist, my parents were Methodists, and I had hoped to bring my children up to that persuasion; but how can I recommend a religion to them, whose councils display such scenes of confusion as characterised the last Wesleyan conference?" "I had always thought conference a body of godly men, assembled in the fear of the Lord, to make decisions in righteousness, but we may judge of their spirit by their shouting 'old clothes,' 'mackerel,' &c., to one another, when some attempted to address the assembly." We are not surprised to see in the public journals like the following, "We are informed on good authority, that many Wesleyan ministers, dissatisfied with their system of church government, and not the least so with the recent proceedings, are meditating a resignation of their charges, and a course of study preparatory to offering themselves for ordination in the established church." Then again, there are many seceding from the church, impelled more or less by the views of the many cases that have preceded them.

Wisdom crieth in the streets—When will the people give ear—when will they learn that conferences, synods, assemblies, bibles, missionary, and peace societies, are vain efforts for safety or unity. For behold, they bluster up, say something must be done, get up a monster peace meeting, or one in connection with the Evangelical Alliance, and then vauntingly cry, "Look at our unity; we are all one, though divided amongst ourselves in so many different sects, each one going to heaven in his own particular way, and singing his own particular song; yet, we can meet together. Episcopalian, Methodists, Presbyterians, Swedenborgians, Unitarians, Baptists, Ranters, and heaven knows what else; give one another the right hand of fellowship, and centre all our sympathies, talents, and energies in one common focus for the Redeemer's cause, the glory of God, or the salvation of immortal men."

Presently, let the love drawn out cool a little, the great swelling words resolve themselves; then look at the lions in their undress, and we hear of one parson damning unspun little infants; another *conscientiously* refusing to marry unspun adults; a third denying *christian* burial to unspun old and young. And this is unity!

"Just like prize fighters in a fair,
Who first shake hands before they box.
Then give each other plucky knocks,
With all the love and kindness of a brother."

Many people are beginning to believe in a day of power. Hoary-headed sectarians, grown grey in the unprofitable traditions of their forefathers, now fish up tit bits from favorite commentators, to support the idea that it is possible for man to be the agent of supernatural power. Says one, "I know one of our preachers who lay at death's door, but recovered therefrom by the faithful prayers of his congregation." Says another, "There is a man in our church who has healed several by laying on his hands in the name of the Lord." Measurism, too, is revealing intelligence from the unseen worlds.

Oward, then, conscientious youth—raise thy standard, and nerve thyself for goodness. If God has given thee intellectual powers, awake in that cause; never let it be said of thee "he helped to swell the river of sin by pouring his influence in its channels." If I am come that they might have life, and have it more abundantly." Such a priesthood exists not for a day, but is the "power of endless life." The great differences between true and false priesthoods appear to be in point of duration. The true and righteous priesthood is "without beginning of days or end of life," consequently, its only message is life, eternal life. It acts for eternity. Its power extends "beyond this visible diurnal sphere." Its authority is acknowledged and received in the councils of Heaven. "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Such a power knows no death, and therefore makes no provision for any. Death is the

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Dr. Franklin, speaking of Education—
"If a man employs his purse but health, no man can take it away from him. An investment in knowledge always pays the best interest."

Its advocates deny its pretension to so high a mission. And yet it converses with the dead, and reveals things that have been and are to be.

Those who love righteousness have abundant cause for thankfulness to the father of lights, for the restoration of the Melchizedec priesthood, with its keys, powers, and authorities, by which men may detect false spirits, powers and influences, though they should assume the garb of angels of light. The powers of darkness appear to be preparing their forces for a decisive contest. May all Israel, as children of the day, know and escape the wiles of the arch deceiver, so that the glorious appearing of the Lord Jesus Christ may be to their joy and rejoicing, and not to their dismay and consternation.—Star January 1, 1850. HARVEY L. BIECH.

A Journeying Song for the Camp of Israel.

Dedicated to Pres. Brigham Young and Lady,

BY MISS E. E. SNOW.

TUNE—"Add Lang Syne."

The time of winter now is o'er,
The verdure on the plains:
We leave our shell-tring roofs once more
And to our tents again.

CHORUS—Thou Camp of Israel onward move,
Oh Jacob! rise and sing—
Ye saints! the worlds salvation prove—
All hail to Zion's King.

CHORUS—Thou Camp of Israel, &c.

We go beside the mountain cliff,
Where purest waters flow—
Where nature will her precious gifts
Abundantly bestow.

CHORUS—Thou Camp of Israel, &c.

We'll find a climate pure and free,
Producing life and health:
Where steady care and industry,
Will be a source of wealth.

CHORUS—Thou Camp of Israel, &c.

And there again we will surround
In peace, the luscious board;
And share the products of the ground
With skill and prudence stord.

CHORUS—Thou Camp of Israel, &c.

We leave the madding gentile race
Who thirst to slay our blood;
To meet in Jacob's hiving place
Where Nephite Temples stood.

CHORUS—Thou Camp of Israel, &c.

We seek a land where truth will reign
And innocence be free—
Where lawless rights will be maintained,
A land of Liberty.

CHORUS—Thou Camp of Israel, &c.

We seek a land of holiness,
Where justice to the line;
And to the plumbmet, righteousness
Will every work define.

CHORUS—Thou Camp of Israel, &c.

We go where virtue will be known,
And merit meet its due;
For Zion's pathway will be strown
With light and glory too;

CHORUS—Thou Camp of Israel, &c.

We'll find the land the prophet saw
In vision, when he said
There, there, will the celestial jaw
Be given and obeyed.

CHORUS—Thou Camp of Israel, &c.

We go where nations yet will come,
In ships, from climes abroad
To seek protection and a home
And worship Israel's God.

CHORUS—Thou Camp of Israel, &c.

We'll build in peace and safety there,
A city to the Lord:
And about amid our toils to share
A latter-day reward.

CHORUS—Thou Camp of Israel! onward move,
Oh Jacob! rise and sing—
Ye saints! the worlds salvation prove—
All hail to Zion's King.

CHORUS—Thou Camp of Israel, &c.

Young Men.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but we know that, though unseen, he illuminates his own true sphere.

He resists temptation not without a struggle, for that is no virtue; but he resists and conquers, he bears the sarcasm of the profane, and it stings him, for that is a trait of virtue, but heals with his own pure touch. He needs not the watchword of fashion, if it leads to sin; the Atheist who says, not only in his heart, but with his lips, "there is no God!" controls him not: he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving council; old age is protected by its experience, and manhood by its strength; but the young man stands amid the terrors of the world like a self-balanced power. Happy he seeks and gains the prop of morality.

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If God has given thee intellectual powers, awake in that cause; never let it be said of thee "he helped to swell the river of sin by pouring his influence in its channels." If I am come that they might have life, and have it more abundantly." Such a priesthood exists not for a day, but is the "power of endless life." The great differences between true and false priesthoods appear to be in point of duration. The true and righteous priesthood is "without beginning of days or end of life," consequently, its only message is life, eternal life. It acts for eternity. Its power extends "beyond this visible diurnal sphere." Its authority is acknowledged and received in the councils of Heaven. "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." Such a power knows no death, and therefore makes no provision for any. Death is the

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From the Evening and Morning Star, of Sept. 32

Writing Letters.

BY JOSEPH SMITH.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world.

The art of writing is one of the greatest

actual duties of life. The reason is obvious—because the imagination is exercised, and the reasoning faculties lie dormant. You may feed the animal frame on chaff, and you will soon compel it to drag out a miserable existence; so you may feed the mind on fancies, and it will become enervated and unworthy the name of intellect. Exercise your reasoning powers. Store your mind with truth—that alone is beautiful; and you will find that thought is productive; each effort better capacitates the mind for the next. You will make a geometrical progression. Whereas in novel-reading your mind resembles the cup of Tantalus—an ever-flowing stream enters, but the water rises not.

Novel Reading.

Why do you read novels? "To gain a knowledge of history, because many novels are founded on it" replies one. Suppose a naturalist should form a clay figure of a new and unheard-of animal, and then deck a part of it with the wool of the sheep, another with the feathers of an ostrich, and another with the quills of a porcupine, and thus by cutting parts from certain real animals, should at length finish his *ideal animal*, would you make this uncouth combination of parts a subject of study in order to gain a knowledge of natural history? How does this new animal differ from a novel? The former is but an impersonation of the latter. The writer of a fiction produces a new and unheard-of book. He cuts scraps of veritable history from here and there, and skilfully entwines them to suit his fancy. Examine carefully the historical novels of that prince of writers

Editor, on Sunday, 1st
LLEN to REBECCA O.
from Cincinnati Ohio
and the tranquility in
their divine influence

May 23d, by The
IN, Savannah, Ga.,
NES, Fremont, etc.,
and some most excellen
our best wishes, and
golden mean,
between
the pinch the poor,
the rich man's do
on 27th inst., Mr.
ARY SPENCER, bed

ments on her way
IRVIN H., only
Branch, from Co.
the and 20 days.

23d inst.,
son of Moses J. and
2 months and 13
Louis, on her up
to St. Louis, on the
MARY, wife of
John Needham
England, aged 61

by her husband
on their way from
they have an extensive
ances on this, and
and mother. Yet they
will be rewarded, and
kindness remembered

MENTS.
NEWS
MIGRANTS,
organization,
HOUSE.

er, a large, and well
lived expressly for
will be satisfied

the leading articles
igrants.
ESE, first quality.
and we will take
New Goods.
HOUSE
Show Goods.
be made to whole-
their outfit for Salt

RD.
COWS.
The cow with dark
head and neck
body with the ex-
notch out of the
one, clear, pretty
cow. "SAL" is a
with the ex-
forehead running
recollected, rath-
other but longer
and will be given
and cows to R. C.
HENRY W. MIL-
C. PETTY.

AWTELL, a Cal-
ket book contain-
tions, &c. James
mon and conspi-
the property,
the owner can have

quality Must.

ILL,
GROCERS
merchants,
Green street;

for sale, a large
Tenn, Wisc.,
various qualities,
purchased FOR
market—also a
which we can
hereofore re-
and the public
sary to test the

J. O'NEILL.

RM.
LLEIGH,
& Tootle.)
and customers
the entire stock
TOOTLE, and
opening, at the

PHANT.
and stock of Dry
goods, Books,
etc., for sale, if
possible, in low,
Other Countries
a call.

stated, now
Receiving, For
the Elephant
ARLEIGH.

The Frontier Guardian.

WEDNESDAY, MAY 20, 1850.

ADJOINED CONFERENCE.

SUNDAY, May 19, A. D. 1850.

The adjourned Conference convened at the Stand, South-East of the Printing Office; it was a fine morning and the sun shone delightfully, a large congregation had gathered at an early hour. Present of the Twelve Prest. O. Hyde, O. Pratt, W. Woodruff. The members of the High Council, the Marshal, J. C. Wright, and many influential brethren. The meeting was called to order by the Prest. O. Hyde. Singing by the choir and music by the Band. Prest. O. Hyde remarked it was a very important time with us and all people from here westward, spoke of the words of the martyred Prophet, "plagues shall go forth and shall not be stayed, also relative to the poor Saints that have landed in this place. The grog-shops, &c., also relative to the drouth, said the first thing to obtain rain was for each person who can, take a poor family and become a benefactor and temporal Savior to them at this time, and said will you do it. General cry, yes! yes! Prest. Hyde then said shall the sins and pollutions of those raised up drunkards turn on the heads of the keepers of grog-shops, whether Jew or Gentile, the people said, yes! He then said if the brethren were willing to take in poor and succor them, to manifest it by raising their hands, also those who would take their stand firmly against those grog shops, drunkenness and all vices, (all hands were up.) No opposition.

Prayer by Prest. O. Pratt.

Music and singing, "Thou art gone to the grave." Prest. O. Hyde said, the out and in emigration caused so many changes, it required new officers to be appointed to keep all things right; Bishop Aaron Johnson was going to the Valley, and it was necessary for this Conference to choose a man to fill his place, and proposed that Bishop Aaron Johnson make a nomination.

The Bishop nominated Wm. W. Lane, was seconded by J. G. Bigler, and carried by a full vote. Prest. O. Hyde, proposed an agent of the High Council to travel among the branches.

On motion, it was voted that one man fill that agency.

On motion, it was voted to appoint a Committee to settle the poor Saints who have just arrived.

On motion, Jacob Bigler, J. M. Benson, Isaac Bullock, were chosen said Committee, and David Cardland clerk.

Councillor Geo. Coulson spoke of the Indian affairs, the shooting of those Pawnees last spring, &c., said Prest. O. Hyde, had had an interview with the chiefs of that tribe, and on their agreeing that all difficulties were settled, and that they should not molest our emigrants or the Californians as they pass through their lands he paid or caused to be paid the sum of \$50, and called the people to sustain it by subscription.

Isaac Bullock, Daniel Mackintosh, James Sloan, T. D. Brown, Jacob Bigler and John Needham, were appointed to pass through the congregation, and \$40 was received.

Charles Allen and Rebecca Winslow came to the stand and were joined in marriage by Prest. O. Hyde. Music and singing.

Br. W. Woodruff dismissed with prayer for one hour. The same night a copious shower of rain fell.

SUNDAY, 2—P. M.

Elder Orson Pratt spoke at some length, giving cheering accounts from England, of the progress of the work of the Lord. He was followed by Elder Woodruff from the East, who made a few happy remarks.

Conference adjourned until October 6th.

Steamboat Burned.

LOUISVILLE, May 8th, 1850.

The steamer James Dick, a regular packet between New Orleans and Nashville, was destroyed by fire on Monday last. The boat was insured in the sum of \$7,500 at Lexington, Columbus and merchants' insurance offices.

CAIRO, May 7th, 11 A. M., 1850.

Eight miles below this place about 4 o'clock this morning the steamer Columbus, collapsed a flue, killing one fireman instantly, and scalding some fifteen others, deck hands and passengers, one of whom has since died.

The steam and water escaped forward towards the bow, or the result would have been awful, from the crowded state of the decks.

Fire at Huntsville.

LOUISVILLE, May 8th, 1850.

A destructive fire occurred at Huntsville, Ala., on the 3d inst., consuming property to the amount of half a million of dollars.

The New York papers contain elaborate descriptions of the execution of Johnson, at Patterson, N. J., on the 30th ult., convicted of the murder of Judge Van Winkle and his wife in January last. The culprit maintained to the last that he was innocent of the deed for which he was to be executed.

PROFESSOR WEBSTER.—This unfortunate man, so far as external appearances indicate, has become reconciled to his fate. His demeanor is that of a person endeavoring to solve some great problem—calm and thoughtful. He reads much, and has recourse to many books and newspapers. His family visit him almost daily. It is to be regretted that some of our contemporaries persist in circulating the most mendacious fabrications in relation to his family. They, at least, are entitled to sympathy, and should not be visited by additional torture.

Parliament re-assembled on Monday. The supplies for the Navy and Ordnance were allowed, after a sharp contest for retrenchment. On Tuesday, Lord Duncan moved for a repeal of the window tax, which produces a revenue of nearly \$2,000,000, and which it is proposed to meet by the abolition of the African slave-trade. After a warm debate, the House divided—when ministers and the tax were sustained by a bare majority of three. Four opposition members were shut out from voting.

Foreign News.

By Telegraph.
ARRIVAL OF THE CANADA.

Eight days later from England.

The news from the manufacturing districts is more cheering, and trade has somewhat improved. The British Ministry have met with another signal defeat and this time, upon a portion of the Chancellors budget. The defeat came unexpectedly and created a sensation. No outbreak has occurred on the continent, but from France particularly, reports indicate a very critical state of affairs.

France.

The Socialists, as the election draws near, evince deadly hatred to the present government. They nominated Eugene Sue as their candidate for Paris. His opponent, of the disorder party, had not been determined upon at the last dates. The funds are sensibly effected, owing to this unsettled state of affairs.

Italy.

The Pope has returned to Rome, and was well received upon his entrance into Rome. There was no pomp and public display beyond the necessary guards and staff.

Austria and Prussia.

A convention is said to have been concluded between Austria and Prussia.

An Austrian officer, of high rank, has been arrested in the act of sketching Prussian fortifications.

The Schleswig controversy, and the probability of a peaceful settlement of that question, is further removed than ever.

India and China.

There are later advices from India. The news from both quarters is satisfactory. The overland mail on Monday, brought dates from Bombay to the 16th of March, Calcutta to the 17th, March, and Hong Kong of the 25th February. The expedition sent by sir Cotton Campbell against the Hill tribes, has been defeated by the loss of over one hundred men. The Hindoo and Mussulmen population in the city of Magrepolo, have risen against each other under the influence of religious fanaticism, and the city was destroyed by fire.

Hungary.

The leaders of the Hungarian revolution, having, nine months ago, been summoned to surrender within thirty days, all who have not done so, have been sentenced to death for conspiracy, amongst whom is Kossoth, and others. The Turkish fleet arrived at Malta on the 8th inst., with 200 English refugees on board. They proceeded to Belgium, from thence to England, and from thence they proceed to the United States.

Turkey.

A letter from Constantinople, of the 6th, says that diplomatic relations have been resumed between Porto and Austria, and that the Church, from the United States, had been received by the Sultan in a very flattering manner. It is said that the new relations will be likely to prove a very influential one, and that the embassies of America and England will mutually act together. The Sultan has added a Christian battalion to each of his regiments.

Sardinia.

All ecclesiastical privileges have been abolished. The papal nuncio has consequently demanded and received his passport, and has left Tuscany.

Denmark.

The probability of the peaceful termination of the Schleswig Holstein difficulties, is daily growing more remote. The army of Schleswig are making preparations for deciding the matter by hard knocks.

Spain.

From Malta we learn that the Roman Catholic religion has been proclaimed as the predominant religion of the island.

Ireland.

From Ireland there is nothing to report, except a continuance of favorable weather for agriculture. Many of the emigrants embarking for the United States are people of considerable means.

ARRIVAL OF THE CAMBRIA.

HALIFAX, May 1.

The steamer Cambria arrived to day at two o'clock, from Liverpool, and sailed for New York at 6 P. M. She left Liverpool on the 13th April, at 10 o'clock, A. M.

Accounts from the manufacturing districts exhibit little improvement. The price of manufactured goods do not keep pace with the advance of the raw material; and short time would have to be submitted to.

The Greek question has not been adjusted, and in the event of the failure of the friendly offices of France, there is every reason to apprehend serious difficulties between England and Russia—as the former, in the case stated, has given Admiral Parker express orders to enforce a complete blockade of the coast of Greece. And should he do so, the Emperor of Russia has given positive assurances of his intention to advance to the assistance of King Otho. No authentic advice of a later date than the 28th of March, have been received from Athens—at which time the result of the meeting, held two days previously, between Baron Gras and Urse, had not transpired. The meeting is said to have borne a very amicable character; but if a Telegraph dispatch, dated April 2d, and published in the Breslau Zeitung, can be credited, the officers of France have failed to effect a satisfactory settlement of difficulties in circulation the most mendacious fabrications in relation to his family. They, at least, are entitled to sympathy, and should not be visited by additional torture.

Parliament re-assembled on Monday. The supplies for the Navy and Ordnance were allowed, after a sharp contest for retrenchment.

On Tuesday, Lord Duncan moved for a repeal of the window tax, which produces a revenue of nearly \$2,000,000, and which it is proposed to meet by the abolition of the African slave-trade. After a warm debate, the House divided—when ministers and the tax were sustained by a bare majority of three. Four opposition members were shut out from voting.

On a point of etiquette which proposed to raise Assistant Surgeons' of the Navy from the cock-pit to the cabin, the Ministers found themselves in a minority of eight.

On Friday night, Lord John Russell brought forward a motion of inquiry relative to salaries of all Government officers.

The London Times has adopted a tone of much severity against the existing Government. It devotes considerable space to the subject of Sir H. Bulwer's correspondence with Mr. Clayton, relative to the modification of the present tariff on iron. The opinion is advanced in several quarters, that the restrictive policy of the United States, if continued, will lead to still greater depression in the Iron business of Great Britain.

The commerce of Greece, it is said, has already suffered by the English blockade to the value of £2,000,000, which, with the destruction of the crops by frost, will cause a large falling off in revenue, and is calculated to increase the growing discontent of the people.

The legislation against the removal of or abolition of the Lord Lieutenantcy of Ireland, and the sickly attempt of O'Connell to revive the Repeal movement, are leading political questions before the Irish, but possess no new features. At the quay at Limerick, there are twelve vessels capable of accommodating 20,000 persons, preparing to start for the United States. The usual cry of poverty and disease is heard in every quarter.

Letters from Florence giving news from Rome, states that the magnificent arch dedicated to Bella Terra, in honor of the Pope's return, was burnt during the night.

Austria.

Diplomatic notes have been exchanged between the Courts of St. James and Vienna, as to the relations of Austria and Turkey. The Hungarian Refugees have not yet reached their destination in Asia Minor.

The Austrian Cabinet has intimated that, in regard to the attitude of Russia and the German question, Austria will not be the first to break the peace of Europe, but that she will not allow any other German power to attempt any thing contrary to the Treaty of 1815.

NIAGARA.

HALIFAX, Tuesday morning, May 7.

The Niagara arrived this morning. The Europa had not arrived out when the Niagara left, but her news was anxiously looked for, and it was anticipated that it would have a material effect on the cotton market and consequently on trade in the manufacturing districts. The proceedings in Parliament possess very little interest.

In France the approaching election appears to be the only subject of interest.

An arrangement is known to have been effected between the Greeks and the English Government.

Nicaragua Treaty and Canal.

According to the New York Tribune, the material provisions of the Nicaragua treaty are substantially as follows :

1. The United States and Great Britain mutually and reciprocally pledge their faith to either, that they will not take, use, hold, occupy nor exercise dominion over any part of Central America henceforth and forever.

2. They further agree not to establish nor maintain any fortifications nor military posts upon or within said country.

3. Each Government pledges itself to respect, and to use its best offices to cause to be respected by other nations, the complete and perpetual neutrality, of the ports on the Atlantic and Pacific oceans, which shall be the termini respectively of the proposed ship canal through Central America.

4. They will also respect, and use their best offices to cause to be respected by others, the perpetual neutrality of said ship canal, the vessels navigating it, and everything pertaining thereto.

5. They further agree to respect the neutrality of all vessels within a reasonable distance of either terminus of said ship canal, no distance yet agreed, but two degrees, or one hundred and twenty geographical miles have been suggested, and met with no objection, and to endeavor to procure a general recognition of such neutrality by all nations whatsoever.

6. They mutually agree to protect and secure the operations of such company as, under the authority of the State of Nicaragua, shall construct and maintain the proposed ship canal.

7. If the company now holding a contract with the State of Nicaragua, for the construction of the ship canal uniting the two oceans, shall within twelve months demonstrate to the satisfaction of the two governments, its ability to construct said canal, the foregoing stipulations shall ensue to its benefit; but if not, then any other company, duly authorized by Nicaragua, and who can satisfy the two governments of its ability to make the canal, shall enjoy all the benefits which this treaty is intended to guarantee to the constructors of the canal.

8. The contracting parties reciprocally pledge themselves to use their good offices respectively with the several State governments of Central America, to induce them to enter into stipulations based upon and according with the foregoing.

9. Each party pledges to the other that it will interpose its good offices for the amicable settlement of any disputes which may arise respecting the construction of the ship canal, or its management thereafter.

10. The two governments are not to interfere with the construction or management of the canal, except that either government, should toll be levied on vessels passing through it which in its view are exorbitant and oppressive, reserves the right of withdrawing from the company all the protection and favor which this treaty pledges it to afford; but this will not affect the international stipulations of the treaty.

11. By a protocol to the treaty, the two nations covenant with each other not to claim or exercise under the cover of a protectorate, or allegiance with any Central American State or tribe, any power which they have disclaimed or renounced in the foregoing article.

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